

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MECK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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"MORMON" INDEPENDENCE.

(From the *Deseret Evening News*)

The true character of the people of this Territory is but little understood by those who have never visited us. The common descriptions which pass current among people in the world outside of us, make us out to be but little short of monsters. We have often been amused in travelling, at the manner in which, otherwise well-informed persons would scrutinize us when they learned that we were a "Mormon." They would view us as we might expect they would the inhabitant of some other planet were he to visit the earth. The immense amount of travel there has been across the continent for the past few years, however, has dissipated many of these false and crude ideas. Our true character is now better understood. Some few books which have appeared, the writers of which have done us partial justice, at least on some points, have contributed to this better understanding of our character. It is now pretty universally conceded that the "Mormons" are industrious, persevering,

peaceful, temperate, hospitable, and honorable and honest in their dealings. Facts are said to be stubborn things, and that we have exhibited all the above qualities, and many more, in building this city and peopling this Territory, our works plainly show. They speak for us, and the testimony cannot be disputed.

But there is one feature in our character, (i.e., our independence,) for which we have, as yet, received little or no credit. Indeed, it is not often admitted that we possess it. Even many who reside here—non-"Mormons"—fail to fully recognize its existence. They do not understand us sufficiently to comprehend how independence can co-exist with such obedience as the people of this Territory manifest to their leaders. This obedience is viewed by many as slavish submission, as an abnegation of our independence and free agency. The minds of such persons seem to be incapable of understanding that obedience and independence are compatible,

and that to be a free agent there is no necessity for a man to be rebellious and disobedient.

The truth is, that with their submission to the counsel and guidance of their leaders, whom they view as the servants of God, our people cherish an independence of thought and feeling far greater than those do who accuse them of being destitute of that quality. Their history substantiates this. It is their very independence of character that helped to make them Latter-day Saints, or, as they are called, "Mormons." In nearly every instance, those who were not born or brought up in the Church, had sacrifices to make in embracing the doctrines they now profess. The "Mormons" were poor and despised. All the so-called great men, the popular voice of the age, the pulpit and the press, joined in denouncing and calumniating them. A "Mormon" with them, was the synonym of everything low and vile. To join them was to invite persecution, obloquy and hatred. To mingle with them was to dis sever the ties of kindred and friends, to become a moral leper, which former associates and bosom companions would unfeelingly shun. To be known by their name was to risk everything—good name, friends, employment, and worldly ease and comfort—all that makes life desirable.

Yet all these things the bulk of the inhabitants of this Territory have faced and endured. If it was not true independence of character and moral courage, under the blessing of the Lord, which enabled them to pass through this ordeal, what was it? Thousands of pretty fair people, endowed with a tolerable degree of nerve, who were probably as fully convinced of the truth of the doctrines as they were, have shrunk appalled from it. They did not have sufficient independence to act up to their convictions, and brave all the consequences attendant upon such a step.

Obsequiousness and servility form

no part of the "Mormon" character. The people render willing obedience and respect to an authority which they know to be legal and properly constituted. The exercise of this authority by those who wield it is not despotism, the submission to it by those who obey it is not slavishness. Let others who have not this authority attempt to lead them, or with the exercise of power, to coerce them, and how will they succeed? Let our past history answer. We have repeatedly shown the world that we will have the undisturbed enjoyment of independence, even if we have to forsake all to obtain it.

The prevalence of the idea that the people of this Territory are despotically governed by their leaders, and are too submissive, arises to some extent, doubtless, from the fact that the former talk with a plainness and boldness which other religious teachers dare not use. Those who are not familiar with our organization, cannot understand how any people can submit to be thus talked to, unless they are afraid to resent it. Now, this style of teaching has its sole origin in the independence of the ministry. Were the religious teachers of this people to be dependent upon the latter for their living, they might modify their teachings to suit their feelings. But they are not. It does not make two cents' difference with them pecuniarily, whether the people are suited or not. They are not dependent upon or amenable to the people. God has given them a sacred charge. He has placed the souls of the people, to a certain extent, in their trust. He will hold them to a strict accountability for the manner in which they discharge that trust. They know this. Hence, their independence. The people know it also. They know that when they are warned or reproved by those who lead them, they are doing no more than their duty. Hence, their submission.

To be truly and really independent, is to support ourselves by our own exertions.—Porter.

Virtue, though chained to earth, will still live free,
And hell itself must yield to industry.—Ben Johnson.

RELIGION AND SOCIAL ENJOYMENT.

One of the great mistakes which has been committed by religious teachers, has been their non-recognition of the fact that man is a social being. They have, in the most of instances, sought to stifle man's healthy instincts for enjoyment, and to force him to lead a life that is unnatural. He has been required by their rules to be an ascetic, not in controlling his appetites and passions so much, as in conforming to certain cast-iron notions respecting demeanor, dress, social enjoyment, &c. According to their rules a man to serve God must be unnatural. If he is religious, he is not expected to appear among his fellow-men as an ordinary mortal; he must be distinguished from them by some peculiar marks of (erroneously called) piety. The result of these false ideas is wide-spread hypocrisy. Men seem to be what they are not; for they find it difficult to entirely crush out all their natural feelings and desires. This is the case among the reputedly religious. But among another class the very name of religion is objectionable. It has a terrible, repulsive sound to them. They feel that they are utterly incapable of complying with its requirements, or of submitting to the asceticism which it enforces. Hence, the numbers who neglect the consideration of religion and the practice of its precepts and duties, until they are stricken down by sickness and feel

that death is near.

The course which has been taken by the religious teachers of this community, has called forth many comments from the religious world. So little do our people come up to the popular ideas of what a religious people should be, that if they were orthodox on points of doctrine, according to the modern views of orthodoxy, they would be called heterodox in the latitude which they take for social enjoyment. Our people are natural. They incorporate their religion in their every-day life. Religion presents no repugnant features to their gaze. It is perfectly compatible with healthy, natural enjoyment, to be religious. In the theatre, the ball-room, at parties and other social gatherings, the fear of the Lord is not thrown aside, but is carried with each one. The blessing of the Lord is invoked upon all they do. The effects which follow the taking of this view of religion are very apparent here. Religion is a means of heightening enjoyment. It enhances happiness, and ennobles and purifies the natures of those who possess it. Gloom and asceticism are banished from it. Compliance with its requirements is not deferred until old age or sickness weakens the powers, but is practised and enjoyed by the young. Great results must inevitably follow such a religion in the present and future generations.—*Deseret Evening News.*

PALESTINE EXPLORATION.

The Palestine exploration fund is unquestionably the most important agency ever employed for the investigation of the Holy Land. Its object is the accurate and systematic examination of the archaeology, topography, geology, physical geography, and natural history of this country, with a special view to the Biblical illustration. It commends itself, therefore,

to scientific men, to students of God's word, and to the whole Christian public. Her Majesty's government, recognizing the great importance of the undertaking, placed at the disposal of the society a competent staff of royal engineers. The names of Capt. Wilson and Lieutenants Albefson and Warren, the leaders of the expeditions, are a sufficient guarantee for

the accuracy and thoroughness of the surveys and explorations.

The two expeditions have been eminently successful. Indeed, the results have been far greater than could have been anticipated, considering the limited resources, and they furnish just such information as was most needed. During the first expedition, no fewer than forty-nine places were fixed astronomically, including the leading cities and sites from Baalbek on the north to Hebron on the south. An accurate basis was thus laid down for the construction of a map of the Holy Land. In addition, many important points of topography were cleared up, and a large number of the sites of old Bible cities explored.

The labors of the second expedition have been even more important. Mr. Warren has surveyed the whole plain of Philistia, the mountain region and valley of the Jordan from Jebe Usdum to Jezreel, and a section of Moab, and Gilead extending from Heshbon to Jerash. These facts demonstrate the paramount importance of a fully equipped scientific expedition; and I venture to hope that their announcement here will give a new impetus at the present moment to the Palestine Exploration Fund.

But, perhaps, the wonderful discoveries of Mr. Farren in and around Jerusalem will create even a deeper feeling of interest in the minds of the general public. These have already been sketched in the reports published from time to time in your columns. Their importance to the Biblical archaeologist can scarcely be over estimated. He cannot but feel that the great vexed questions of the topography of the Holy City and its sacred monuments are on the eve of solution.

In common with many others, I have been watching with the most intense eagerness every fresh stage in the excavations, as it corroborated some fact in history, or illustrated some statement in the Bible. The courses of the three ancient city walls so minutely described by Josephus, are now being gradually traced. The exact sites of the most hallowed spots on earth—the Holy Sepulchre and the Jewish Temple—are in a fair way of being determined.

The colossal foundations of the Temple wall, in which are "stones of ten cubits and stones of eight cubits," laid by Solomon or his successors on the throne, are now being laid bare at the enormous depth of 90 feet and more beneath the present surface. The bridge that once spanned the ravine between the Palace on Zion and the Temple on Moriah, is now proved to have been upwards of 150 feet high. If this be as it seems, the "ascent" to the House of the Lord which Solomon showed to the Queen of Sheba, we cannot wonder that on seeing it "there was no more spirit in her." The "pinnacle of the Temple," on which the tempter placed the Savior, has just been uncovered to its base, and is found still to have an elevation of 136 feet. The statement of Josephus is therefore no exaggeration: "If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth."

Sections of the ancient wall of Ophel have been exhumed, showing that, as Josephus says, it was joined to the south-east angle of the Temple. Aqueducts, cisterns, and rock-hewn channels and passages have also been discovered within and around the harem, throwing new light on the services of the Temple.

The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced. The opportune visit of the Sultan and Grand Vizier to this country, and the representations made to the latter by the Archbishop of York, followed up, as they have been, by the energy, the wisdom, and the tact of Lieut. Warren and his admirable staff, have smothered down Moslem prejudice, removed local opposition, and thus brought about opportunities for excavation and exploration such as never occurred before; and, besides, large numbers of Arab laborers have been trained to the work and are eager to be employed; and the exact points for successful exploration are now well known. The attention of the whole Christian world is awakened. Biblical scholars are anticipating with deepest interest fuller discoveries. *

—*Extract from a letter to the Times, by J. L. Porter.*

EMIGRATION IN 1867.

The number of emigrants who left the ports of the United Kingdom at which Government agents are stationed in the year 1867 was, says the *Times*, 191,603; from other ports, 4,350.

Of the 195,953 emigrants, 55,494 were English, 12,866 Scotch, 88,622 Irish, and 31,193 foreigners; the origin of 7,778 not being distinguished.

In 1866, the total number of emigrants was 204,882.

The number of Irish emigrants in each of the years 1865-6, was 100,676, 98,890 and 88,622.

In 1867, 159,275 emigrants sailed to the United States, of whom 79,571 were Irish: 15,503 to the North American colonies, 14,466 to the Australian colonies, and 6,709 to other places.

Out of the numbers bound for the United States, 36,184 embarked at Cork, 9,685 at Londonderry, and 100,471 at Liverpool.

In each of the four years 1860-3, the numbers emigrating to the United States, a large proportion of which were Irish, were 87,500, 49,764, 58,706, and 146,813; while in each of the four years 1864-7, the numbers

were 147,042, 147,258, 161,000, and 159,275.

Of every 100 Irish emigrants, the proportions that proceeded to each of the general geographical divisions in each of the years 1866 and 1867 were as follows:—To the United States 87 and 90; to British North America 4 and 5; to Australasia 8 and 4; to all other places 1 and 1.

More than two-thirds of the emigrants in 1867 were comprised under the following heads of occupation or condition:—General laborers, 47,162; agricultural laborers, 947; children under 12 years of age, 27,370; married women, 21,841; female domestic servants, farm servants, and nurses, 8,599; farmers, 6,903; miners and quarrymen, 5,641; gentlemen, professional men, and merchants, 7,592; carpenters, 217; gentlewomen and governesses, 1,087; tailors, 812; general smiths, 1,351; clerks, 793; spinners and weavers, 472; seamen, 339; and engineers, 257.

Out of the total number of emigrants, 41,335 were married—19,494 males, and 21,841 females; 112,447 were single adults, of whom 75,443 were males, and 37,004 females.

THE HOLY SPIRIT AND THE HOLY PRIESTHOOD.

The holy Spirit and the holy Priesthood are essential guides to salvation. The holy Spirit is divine light, the holy Priesthood is divine authority. Without the holy Priesthood there can be no authoritative declaration and administration of God's law; without the holy Spirit there can be no proper comprehension of it.

They are both indispensable to the existence of the Church of Christ. Apostles, Prophets, Elders, Teachers, &c., are as essential parts of the Church, as the head, arms, and other members are essential parts of the human body. The holy Spirit is the

very life of the Church, without it the Church would be like the body of man destitute of the soul or spirit. Nay more; without the holy Spirit there could be no members of the Church, for none are truly members of Christ's Church unless they have been "born of water and of the Spirit." And as the birth of water, or in other words, water baptism, is essential to Church membership, and as no baptism is valid unless it be administered by one holding divine authority, and furthermore, as God has ordained that the gift of the Holy Ghost, which is the birth of the Spirit, shall

be conferred through the laying on of the hands of men commissioned by him, it follows that without the holy Priesthood there can be no members of the Church of Christ.

The holy Spirit and the holy Priesthood are both necessary to the spiritual advancement of the Church. All doctrines and principles given by the Lord to the Church "for the perfecting of the Saints and the edifying of the body of Christ," come through the properly qualified and appointed officers of the Church. By the power of the holy Spirit they preach and teach, and by the same Spirit their teachings are understood and appreciated. "The manifestations of the Spirit are given to every man to profit withal," but all doctrine and principle to guide the Church must be given through the established authorities, in order to become a standard of faith and practice.

If there were no authorized expounders of the Gospel, and all persons were left to their own conceptions of it, there would very soon be as many creeds in the Church as individuals. For though the members of the Church are entitled to the guidance of the Spirit of revelation individually, yet all are not equally susceptible to its influences and manifestations, consequently there would be many misunderstandings and differences of opinion. They are also liable to fall into transgression, and thus to deprive themselves of the clear light of the Spirit, and become subject to the suggestions of evil powers. By this means errors would creep in, finding many stanch adherents and many fierce opposers, enmity, strife, contention, and bloodshed would ensue, and the Church would break into innumerable fragments.

The holy Priesthood is then essential to "the unity of the faith." And that this unity may be perfect, it is needful that there be a head. For even those who are called and ordained and appointed to be ministers of the truth, are but men, and might err, and differ, and introduce error and confusion. But when all doctrines for the acceptance and faith of the Church are authoritatively revealed through one man holding the keys of the holy

Priesthood to minister unto the whole Church—teachers and people, the unity of the faith is secured, if the Church receive his communications. If all follow one they must be united, and if that one be divinely appointed and unanimously sustained by the faith, confidence, prayers, and good will of the people, there is no danger of his leading them astray. In all doctrinal matters, then, the Lord reveals through him who holds the keys, his brethren in the holy Priesthood declare and expound, and the holy Spirit bears witness.

The holy Priesthood is also necessary for the government of the Church. God's house is "a house of order and not a house of confusion." Where there is no authority to guide, govern, and direct, there must be confusion. In every well regulated family there must be some recognized authority. It is the same in the Church and in the State. In the management of Church affairs there must be divine authority, if the Church be a divinely established Church. For how can men by virtue of mere human election and appointment, govern and preside in a Church which God has set up. Will the Lord submit to the dictation of man? Or must not man rather submit to the appointments of the Lord? If the Lord has a Church on earth, he will himself give authority to those whom he wishes to manage its affairs, and it is the duty of his people to accept his appointments and to be governed thereby. If the Lord appoint and the people accept, there is a unity of sentiment and purpose established between him and them, conducive alike to their happiness and his glory.

Divine authority is necessary in Church officials, to give weight and importance to all their decisions, and thus prevent disputation and dissatisfaction. Here, again, is seen the fitness of the principle of headship. In every branch of the Church there should be a head or President, to direct the labors of the officers, to see that all things are done in order, and to take the oversight of all matters pertaining to the branch, he in his turn being subject to the President of the district or country where his

branch is situated, and all presiding authorities being subordinate to the man who holds the keys of the holy Priesthood, who presides over the whole Church as God's representative. In all their decisions and official acts they must have the holy Spirit, that they may be guided aright, and the same Spirit must rest upon the people, that they may intelligently bend to authority and see eye to eye with their leaders.

Herein is order and harmony, and strength and peace. It is through the light and power of the holy Spirit, and the government and administrations of the holy Priesthood, that the Church of Jesus Christ of Latter-day Saints exhibits such vitality, compactness, beauty, and strength, in spite of all the efforts, human and satanic, which have been made to destroy her.

The world is without either the gift of the Holy Ghost or the power of the holy Priesthood, and hence the confusion and discord that exist. In the various — so-called — Christian churches, the greatest strife and contention prevails both in regard to religious doctrine and Church discipline. "The right of private judgment," as it is called, is carried to such an extent that every man is his own standard. It is true that the Bible is considered to be the true and only standard and rule of faith for all Christians, but every man construes and interprets it according to his own notions. It is folly to call that a standard, which no two men among them understand precisely alike.

The Bible, even if it contained the words of ancient Prophets and Apostles exactly as they wrote them, which it does not, would not be a perfect standard to the Church. For, in the first place, it was never designed for any such purpose, but on the contrary, we can learn from its pages that God gave to the Church the living oracles, "Apostles, prophets, evangelists, pastors, teachers, &c., for the perfecting of the Saints, the work of the ministry, and the edifying of the body of Christ, until we all come in the unity of the faith," "and that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine."

In the second place, the Bible is a collection which unauthorized men have made of letters, treatises, historical fragments, and prophetic records, written by inspired men under a variety of circumstances and at widely different periods, for the special benefit of people long since dead, and though it contains many things which, if properly understood, are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness," yet it cannot be a perfect standard to the Church, for it is not sufficiently plain and definite upon many essential points of doctrine to decide controversy, it is silent upon numerous important principles which are necessary for the guidance and government of the Church, individually and collectively, and contains a great number of instructions and directions which are totally inapplicable to any other persons than those to whom they were specially given.

Those who profess to receive the Bible as their standard, are not brought by it to unity of faith and concert of action. In doctrinal matters they argue and dispute, and either quarrel violently or peaceably "agree to differ," for it really is no standard to them, and having none to appeal to as an end of controversy, they remain divided in faith and sentiment. So in matters of government and discipline they contend and wrangle, each man thinking his views as good as any other man's, and that he has as much right as any other to strive for the adoption of his measures, and to find fault with those who differ from him. Somebody is always dissatisfied, because everybody cannot prevail, and there is no authoritative standard to appeal to.

Christian churches, in all their affairs, are forced to adopt the principle of majorities instead of unanimity. Christ's Church should be one. United in doctrine, united in principles of government. This unity can only be established and maintained by the holy Spirit and the holy Priesthood. The world has been without their united guidance for hundreds of years, but God has restored them both in these latter times through the Prophet Joseph Smith. The ordinances

of baptism in water for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, are now administered legitimately and with divine power, and the Church of Christ in all the unity and beauty of its first establishment is organized again. The holy Priesthood instructs, explains, guides, and governs the Church, and the holy Spirit bears record. The unity of the faith is restored, and concert of action is brought about, because the living oracles are a standard of truth which can be perfectly understood, and to which all the Saints can appeal.

The Bishops of the Church of England, who met in the Pan-Anglican Synod a short time since, prayed that the Lord "in his good time would give back unto his whole Church the blessed gift of unity in truth." That "blessed gift" is in the Church of

God, and if they wish to enjoy it, they must enter into His Church by obedience to its ordinances, but that gift never was and never will be enjoyed in churches which have been built up by men, without the holy Priesthood and without the inspiration of the holy Spirit.

If professing Christians desire to come into the unity of the faith and the enjoyment of order, peace, knowledge, and certainty in all heavenly things, let them forsake their man-made religious systems as they would flee from houses smitten with the plague, and enter into the Church of Jesus Christ of Latter-day Saints, which Christ himself has organized for the last time, and in which he is gathering together in one all things that are in him.

CHARLES W. PENROSE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 7, 1868.

✓ TRUTH AND ITS COUNTERFEIT.

It is a fact worthy of notice, that whenever the Lord introduces into the world any power or principle for the benefit of mankind, Satan always seeks to deceive them by introducing its counterfeit, and that when the people reject anything revealed from God, they are very soon led astray by embracing something false and delusive, yet involving the very principle which they rejected.

Satan is described not only as the adversary, but also as "the deceiver" and "the father of lies." It is said of him that he is "transformed into an angel of light," because his deceptions are so near the truth—while they lead far away from it—and the manifestations of his power are made to so nearly resemble the manifestations of the power of God, as almost to "deceive the very elect." As in his temptation of the Savior, he frequently uses error so mixed up with some actual truths as to dazzle, bewilder, and lead astray those who have not the keys to "try the spirits," and the power to discern the false from the true.

When the Lord commenced the great latter-day work, by opening the heavens and restoring the keys of revelation to man through the Prophet Joseph Smith, the whole world set itself against the doctrine of new revelation, and pronounced it false in principle, totally denying that in this age there could

any communication with the other world. Priests and people united in opposing and denouncing as imposters all those who testified of its truth. The press lent its powerful influence in protesting against it, and ridiculing, with the most biting sarcasm, all who were weak-minded enough to believe in modern revelation.

But a very short time passed away before the world went nearly crazy after "Spiritualism." Table rapping, spiritual séances, electro-biology, &c., became quite fashionable, and people in all countries, who had denied the possibility of any spiritual communication when it came from a divine source and through a legitimate channel, embraced the doctrine with enthusiasm as soon as the powers of darkness began to work among them through unauthorized "spiritual mediums." This so-called "spiritualism" has spread through all the civilized world, and according to Judge Edmonds, its votaries number more than four millions in the United States alone. Without any key by which to detect false spirits, or criterion to judge the true, they recklessly strive to obtain revelations from the unseen world to gratify an unhealthy, and in many instances unrighteous curiosity. Though constantly deceived and led astray by the pretended ghosts of departed friends, they still continue their infatuated course, and become more and more subject to the powers of darkness as they suffer themselves to be led by the Satanic influence which is mocking them while it blinds and bewilders them.

One of the most prominent doctrines preached by the Prophet Joseph Smith, forming the leading feature in this great work, was the personal advent of the Lord Jesus before "this generation shall all pass away." This doctrine also met with fierce opposition. All the most popular and powerful religious sects, joined with professed sceptics in opposing and ridiculing the doctrine, and him who proclaimed it. But it was not long before this very doctrine in a perverted form, under the name of "Millerism," found thousands upon thousands of zealous believers. The exact date of Christ's coming was fixed, and multitudes of people were led into the wildest fanaticism. And though that particular delusion met with a natural death when time exposed its fallacy, the whole Christian world has been, from that time to the present, roused at intervals into great interest and anxiety upon the same important subject; and many have been deceived by the prognostications of Biblical expounders, calculators of "times" and "half times," and interpreters of prophetic "heads and horns." The same arguments and Scriptural quotations which were used by the Saints, and explained away or "spiritualized" by clergymen and other religious teachers, are now adopted by those men in their literal and proper sense, as relating to the personal second advent of Christ; but they widely differ among themselves, and are completely in the dark as to the time, the place, and the manner of His appearing.

When the divine system of plural marriage was revealed from heaven, with its order and power for the perfection of family government, to establish proper relations between the sexes, and legitimately gratify those natural sympathies which urge all humanity towards spiritual and sexual companionship, Christendom stood aghast, and hurled her anathemas as fierce thunderbolts of wrath against the people who had the temerity to adopt and practice such innovations. But now we see those who were among the staunchest adherents of the old monogamic system, and its narrow, creed-bound notions—made sacred in their eyes by long usage and national custom—breaking loose from the esta-

blished proprieties, and wandering off into the very extreme of independent thought and manner of life. "Free-loveism," "spiritual affinity," and other licentious theories have sprung into life, and have led many thousands of people gradually into adulterous and abominable practices which they once would have shuddered at.

When the true order of sexual relationship was made known by the pure light of revelation, they spurned and rejected it; but when Satan raised an *ignis fatuus* before their eyes, bearing some glimmering likeness to the lamp of truth, they rushed after it with eager haste, and are now lost in the quagmires of corruption and sin. All this, and much more that might be said in the same connection, proves the truth of the word of the Lord, "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not. Isaiah lvi, 4. "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 11, 12.

When God has revealed through his appointed servants anything which he has designed to establish on earth, he has simultaneously poured out his Spirit upon the people to prepare them for, and to enable them to see and practise what he has revealed for their good. But he never has interfered with their agency. They have the right and privilege secured to them to accept or reject anything presented before them, whether it be good or evil. This spirit of understanding which he sends forth, guides the honest and obedient in the path of knowledge, peace, and holiness, which leads to his presence, and it directs the attention of all who will give heed to it, towards the revealed plan or principle, in proportion to their desire and love for the truth.

Now, when the people reject the light of God, and close their hearts against the influences of his Spirit, Satan commences to work among them in regard to that which they have rejected. And he works upon sure ground, for it is his own. He is bound by certain laws and restrictions, as well as all other powers, both spiritual and temporal. Here he knows he has a right to operate. And the justice of God and the guilt of the wicked will be demonstrated in the great day of accounts, by the fact that they rejected the truth with scorn, but accepted a lie when clothed in garments which gave it a similarity to that which they refused. Those who honestly and really love truth and goodness and purity, will yield with joy to the gentle leadings of the spirit of truth, and will come into the light thereof; those who love not the truth, but have pleasure in unrighteousness, will feel a repugnance to the heavenly influence, and will be led into darkness by the wiles of the Arch-deceiver.

The gifts and blessings of the Gospel, such as tongues, interpretations, prophecyings, healings, visions, dreams, &c., which were bestowed upon the primitive Church of Christ, have been richly and abundantly given to the Church of Jesus Christ of Latter-day Saints. Ministers of various religious denominations have poured out upon us their whole stock of abuse and derision—which is pretty extensive—for contending for "that faith which was once delivered to the Saints." The idea of obtaining such powers as were enjoyed by the ancient servants of God is, in their eyes, monstrous and presumptuous. The well-authenticated testimonies which have been given of the great manifestations of the power of God in this Church, have been treated with disdain.

but the time will come, and that quickly, when those persons who have rejected our testimony will be running after signs and wonders, and,—to them, miraculous manifestations, which will come from the enemy of mankind, and which they will be led into folly and misery and destruction. As Paul said of old, "the mystery of iniquity doth already work," and it will continue and increase, until by the power of Satan fire as from heaven will be called down on the sight of men, to deceive them and lead them down to death.

God has placed in his Church the power and the keys to try every spirit and every principle professing to come from him. These powers are with the holy priesthood. Let the Saints be guided by the legally appointed servants of God, and they will escape delusion and walk in a sure path. And if the world would hearken unto the things that are for their peace, they would come to the stream of heavenly light that now flows from the Eternal Fountain through the divinely ordained channel; but alas! they are being given over to the powers of death, for herein is their condemnation, "light has come into the world, but they love darkness rather than light, because their deeds are evil."

We acknowledge our obligations to Hon. W. H. Hooper, Delegate to Congress from Utah, for favors which have reached us, and for others advised which have not yet come to hand. We assure the Hon. Delegate that he is cordially remembered by a considerable number of personal friends on this side the Atlantic, and also by some thousands who expect soon to become citizens of Utah.

The overwhelming amount of opposition to which he is made subject, should render him the object of constant solicitude in the prayers of all Saints, that he may ever be abundantly competent for the duties of his arduous position, and that God may enable him to defend the right.

Elders Hiram B. Clawson and William C. Staines, were expected to leave Salt Lake City on the 17th of February, for New York, to receive and forward this season's emigration.

CORRESPONDENCE.

AMERICA.

Parowan, Utah, Jan. 25, 1868.
President F. D. Richards.

Dear Brother,—I humbly submit the following for your perusal, thinking that a few items from a friend in your mountain home would be of interest to one who is laboring and toiling for the advancement of the cause of Zion in distant and foreign lands, far from wife, children, and the endearments of a mountain home in the midst of the Saints of God.

The Saints throughout the Territory are making a very great effort for the purpose of raising means to bring out the poor from the old country this season. Immigration is preached considerably, and all, so far as I am acquainted through this country, are doing their utmost to forward the work. All seem disposed to lend a helping hand, and many intend to press the subject, and not cease their endeavors till the last one who wishes to come and cannot help himself, is

gathered out of old England the present season.

The iron horse now thunders over the Plains up to the base of the Rocky Mountains, so that the distance and expense for the teams in helping the immigration at this end of the route is comparatively small to what it was a few years ago.

To some it looks like a great work to bring from ten to twenty thousand Saints from England in one season ; but the Lord blesses those who are doing his will, and those that expend their means in the cause of Zion are prospered, and by their liberality they are blessed, for the Lord overrules for the good of those that love and serve him.

From your sincere friend and brother in the Gospel,

JOSEPH FISH



Salt Lake City, Feb. 2, 1868.

Dear brother Franklin,—The present is about the most interesting part of our winter season thus far. The fore part was very wet, muddy, and in every respect extremely uncomfortable. For some three weeks past our sleighs have been able to run, and we have had winter indeed, right good winter, none too much snow, and steady cold weather. Everybody is enjoying it as best they can, at public balls, private parties, family reunions, theatre, sleigh-riding, skating, &c.

The School of the Prophets is affording opportunities for improvement to both old and young. The theological class numbers between 200 and 300 of our principal Elders. Other schools in the city, now quite numerous, and several of them of very high reputation, are well patronized. Our lecture rooms are always crowded. Mental and spiritual improvement is quite a leading characteristic of Israel at present, and our leaders are forward in looking after the general good.

Some changes are contemplated for the benefit of Provo City. Presidents Young and Kimball intend to reside there a portion of the time with part of their families ; John Taylor (of the Twelve) is to be Probate Judge, A. O. Smoot presiding Bishop and Mayor of the city, Joseph F. Smith (of the Twelve), Bishop E. F. Sheets, and

others of our prominent citizens to reside there and act in different civil capacities, and labor as missionaries.

At our Ward meeting last Sunday evening, President Kimball announced that he had that day received a letter from you, in which you spoke of the condition of things in England, and the anxiety of the Saints to get out of that country. He made it one of his texts to urge upon the people here the necessity of doing all they possibly can to gather the poor Saints now scattered abroad. He intimated that the Lord was holding England like a horse by the bits, until the Saints could get out, and that country would see worse times than this had yet passed through. It was nine o'clock when he closed preaching, and he has since said to me that I was never in a better spirited meeting than that. He seemed to be pleased that you had written him.

The great work of the gathering that is now before you, will make you a great and prominent actor in the gathering programme, and cause many to seek unto you as for life. God bless you in that great work.

We do not purpose to depend entirely upon foreign emigration for our increase. We still marry and are given in marriage—Cragin's Bill to the contrary notwithstanding. I do not know but we shall get our marrying all done before that bill passes. We purpose doing as much of it as we well can, however.

Yesterday's despatches from Washington say, that if the British Government does not give a speedy and satisfactory response to President Johnson's ultimatum in regard to the legitimate demands of this Government, that a declaration of war will eventually ensue. Possibly this sentiment is thrown out in advance of the approaching interview between the new British minister and the President, to take place on the 4th inst., to see what effect it may have in calling out any satisfactory assurances. There is no doubt that our Government is getting very determined upon that subject.

Our city election takes place one week from to-morrow, but the ticket is not yet made up. Several changes

will require to be made to fill up for those going away, and other causes. Being chairman of Committee on Elections, I shall have the subject to look after, and necessary arrangements to make for that day. The city election at Provo takes place same day, and those destined to hold office there will soon be on the move.

The Legislature is attending to the interests of the Territory, and members are enjoying themselves while doing it, spending their money, no doubt, as fast they earn it. No very important measures are up for their consideration that I know of. The law of Congress, prohibiting private grants, &c., in the Territories, relieves them from one class of legislation which has heretofore had quite a share of consideration.

Military matters are having some attention in the different regiments. I hold a school for my regiment once a week, and on Friday evening last we had a very grand military ball at the Musical Hall in this Ward. The band boys have been fitting it up anew, and hope to help their finances some by having a few parties. President Young, General Wells, General Chetlin, and most of the principal officers in the district, were present. *Uniform was bright.*

February 3rd.

The President, and quite a company of influentials from this city, will spend next Sunday and Monday in Provo.

The ticket for this city is somewhat changed. Two new Aldermen—viz., H. W. Lawrence, and Le Grand Young; new Councillors, Peter Nebeker, Thomas Jenkins, George J. Taylor, and Heber P. Kimball, who are substituted for H. W. Lawrence, C. V. Spencer, Elnathan Eldredge, and Joseph F. Smith.

The Board of Regents met this evening, and agreed to petition the Legislature for ten thousand dollars, and then send a practical printer to the East, and have the type made for the Deseret Alphabet, and publish and import this season, spelling books, primers, readers, &c., to be introduced immediately among our children, and so continue from year to year, until we have published in that alphabet

the cream of all knowledge relating to theology, science, history, geography, and all necessary educational works. Brother O. Pratt will probably be employed in compiling matter for these books.

The theological class of the School of the Prophets, to-day, discussed somewhat the subject of astrology. Some claimed that it was of heathen origin, some that it was an inverted science or power, and that it had existed as long as man had existed, or the devil, as it was of the devil. I believe all agreed that it never did nor never will be an aid or help to the Priesthood.

Father and all our kindred are pretty well and doing well.

I constantly pray for you, that you may have all necessary spiritual aid in the fulfilment of your great mission. Love to all the brethren with you. God bless you. Yours, ever,

S. W. RICHARDS.

ENGLAND.

✓ Birmingham, Feb. 11, 1868.

Dear Brother Preston, — We baptized, last evening, in the Hockley Branch, 30 persons, brothers Napper and Royal officiating. Nearly all of them were baptized for the first time. I will tell you more about it when I get the list in.

Our meetings are increasing in the number of attendant strangers constantly. The chapels—Oxford and Hockley, are attended on Sundays by a considerable number.

The subject of emigration seems to awaken the spirit of inquiry among the people. Our tract distributing is now in "full blast." The young brethren and sisters in visiting get it pretty lively sometimes, but if they keep the holy Spirit, they will never be confounded. A number express themselves well pleased with the tracts which they have read, and some few say they not only read them once, but two or three times, and they begin to come to our meetings, where thus far they have given most excellent attention. One poor woman that was found sick, read "The only Way to be Saved," and she told those who left the tract, that it was the very thing she had been praying about, and that

as soon as she could get out she was coming to our meetings.

A few of the brethren are receiving encouraging news from Zion, in the shape of letters bearing the promise of \$50 and \$100 to assist them, and so on.

The health of brother Zebulon remains about as usual. He is now with me. I received a good letter, containing interesting items of news, from brother F. D. Richards last evening.

Last Friday, Saturday, and Sunday, I was considerably afflicted with pains in my back, I could neither sit, stand, or lie with any degree of satisfaction; but I am gradually getting the better of that. Never mind, I shall come out right side up, with the blessings of heaven and the prayers of the good Saints to help me.

The *Barrow Times*, a paper published where brother Stuart labors, had a very nice little extract of the report of our recent Conference, and it also copied "Innocence" (poetry by Lula, of Cache Valley,) from the *MILLENNIAL STAR*.

My love to the brethren in the office, in which brother Zebulon joins.

Your brother,
MOSES THATCHER.)

SCOTLAND.

Glasgow, Feb. 18, 1868.

President F. D. Richards.

Dear Brother,—Knowing that it is your wish for the brethren throughout the Mission to report their labors, I presume at this time to address you, and submit for your perusal a short account of my proceedings since I came to these lands.

On my arrival in Liverpool in August 1866, I was sent direct to Scotland by President Brigham Young, jun., and was appointed by brother James Townsend, then President of the Scottish District, to labor in the Glasgow Conference.

Shortly after I came here, brother Townsend was succeeded by brother Aurelius Miner in the Presidency of this District. Brother Miner proved a friend indeed and a father to me, and many were the good counsels and instructions I received from him.

Brother Miner was succeeded by brother H. H. Cluff, who has been

very kind to me, and encouraged me in all my labors. I thank the Lord that I have had such men to lead me, for I know that they are men of God, and well liked by the Saints in this country; they have ever striven to do all the good they could for the kingdom of God and the benefit of the people.

I have labored among the Saints of the Glasgow Conference ever since I came here, and I have joy and pleasure in my labors. God upholds and sustains me in them, and the people are kind to me.

In April 1867, I was taken sick with the small-pox, and for eight weeks I was confined to my room; but through all my illness I had the comforting assurance that I was under the protection of the true and living God, "whose power is mighty to save." Brother Cluff attended me through the most dangerous part of my sickness. The Saints were very kind through all, and tried by every means possible to alleviate my sufferings. Thanks be to God, I was restored to health again.

The Lord has most abundantly blessed me in my labors. Unlearned in the things of this world, I am not capable nor qualified to do justice to our cause; but having the same assurance the disciples of old had, when the Lord of glory told them to "take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not you that speak, but the spirit of your Father which speaketh in you," the truth of that saying I have proven, and I know the Lord lives; and the Comforter promised by the Lord Jesus to the disciples of old, being given to his servants in these days, to lead and guide them into all truth, and teach them the peaceable things of the kingdom of heaven as in olden times, bears testimony to my spirit that this is the work of the Lord; and again, the sick are healed, devils cast out, the lame walk, the blind see, the deaf hear, and the dumb are made to speak, all through the power and Spirit of God. By these I know that the kingdom of our God is established in these days, with all the blessings and privileges attending it, as it was in the days of

the Savior; "and these signs shall follow the believer, saith the Lord."

I feel well in the work of the ministry, and wish to go on and do all the good I can for the kingdom of God, knowing that the more I do for it the greater will be my exaltation. The Saints among whom I labor feel to rejoice in the work of the Lord, and never, I dare say, have they had greater cause to rejoice and be thankful than at the present time; the prospects before them are bright indeed, and they feel to shout hallelujah to the Lord for those prospects of deliverance which are becoming brighter and brighter all the time. The Lord

is working with his people, and blessing them in all their labors. Baptisms are more numerous of late, and a great many strangers are listening to us with a more impartial ear than heretofore, and I can say the work of God is progressing.

My health is tolerably good, all things considered, and I rejoice before the Lord.

Ever praying for your welfare, and with kind love to you and the brethren in the office, in which brothers Cluff, Hardie, and Sharp join, I remain, yours, &c.,

H. T. SPENCER.

SUMMARY OF NEWS.

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The Rev. Dr. Chapin says that a man living amid the activities of the nineteenth century is a condensed Methuselah.

An editor became martial, and was created captain. On parade, instead of "two paces in front—advance!" he unconsciously bawled out, "Cash—two dollars a year—advance!"

A quaint writer says—"I have seen women so delicate that they were afraid to ride, for fear of the horse running away; afraid to sail, for fear the boat might be upset; afraid to walk, for fear they might fall; but I never saw one afraid to get married, which is far more riskful than all the others put together.

The total number of publishing firms in the United States is 180, including the Government as one. These are all in twenty towns or cities in fourteen States. New York contains 80; Philadelphia, 31; Boston, 25; Hartford, 8; Cincinnati, 5; Albany, 4; Chicago, 4; Springfield (Massachusetts), 2; San Francisco, 2; and eleven other places one each.

As OUR MOTHERS DO.—We were considerably amused the other evening, at three little girls playing among the sage brush in a back yard. Two of them were "making believe keep house" a few yards distant from each other—neighbors as it were. One of them says to the third little girl: "There, now, Nelly, you go to Sarah's house, and stop a little while and talk, and then you come back and tell me what she says about me, and then I'll talk about her; then you go and tell her all I say, and then we'll get mad and don't speak to each other, just as our mothers do, you know. O, that'll be such fun."—*Montgomery Mail*.

Public Opinion, over the signature of E. R., says—The exodus to the Far West, the foundation and working of the miniature colony, must be regarded as a powerful and original revolution or protest against conventional trammels. These settlers are but the advanced guard, or result of the realist or matter-of-fact tendencies so prevalent everywhere in the present age. As far as it has gone, the history of "New America" does not show an inclination to degenerate into license and criminal absurdity; and the prosperity and status of the settlement of Utah are hard nuts to crack. We have beheld the remarkably instructive spectacle of what a united body of people can accomplish on a virgin soil, freed from oppressive paternal government, with only their own will and perseverance to aid them.